1:Radin E-5 (1908-1913) 1923
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867 My son, never abuse your wife. The women are sacred. If you
593 abuse your wife and make her life miserable, you will die early.
562 Our grandmother, the earth, is a woman, and in mistreating your
776 wife you will be mistreating her. Most assuredly will you be abusing our grandmother if you act thus. And as it is she that is taking care of us you will really be killing yourself by such behavior.

867 My son, when you keep house, should anyone enter your house,
574 no matter who it is, be sure to offer him whatever you have in the house. Any food that you withhold at such a time will most assuredly become a source of death to you. If you are stingy about giving food the people will kill you on this account. They will poison you. If you hear of a traveler who is visiting your people and you wish to see him, prepare your table for him and have him sent for. In this manner you will be acting correctly. It is always good to act correctly and do good, the old people used to say.

867 If you see an old, helpless person, help him with whatever you
888 possess. Should you happen to possess a home and you take him there, he might suddenly say abusive things about you during the middle of the meal. You will be strengthened by such words. This same traveler may, on the contrary, give you something that
[778] he carries under his arms and which he treasures very highly. If it is an object without a stem,[1] keep it to protect your house. If you thus keep it within your house, your home will never be molested by any bad spirits. Nothing will be able to enter your house unexpectedly. Thus you will live. Witches, instead of entering your house, will pass around it. If, in addition to possessing this medi-
867 cine, you also fast, your people will be benefited by it greatly.
773 Earthmaker made spirits up above and some he made to live on
776 this earth; and again some he made to live under the water and some to live in the water; and all these he put in charge of something. Even the small animals that move about this earth the creator put in charge of some power. Thus he created them. Afterwards he created us human beings and as he had exhausted all the powers to be disposed of we were not in control of anything. Then he made a weed and placed it in our charge. And he said that no matter how powerful are the spirits that exist they would not be able to take this weed from us without giving something in return.
[276] He himself, Earthmaker, would not be able to demand it for nothing. So he spoke. This weed was the tobacco plant. Earthmaker said that if we would offer a pipeful of tobacco to him, whatever we should ask of him he would immediately grant. Not only he, but all the
[782] spirits created, longed to have some of this tobacco. It is for this reason that when we fast and cry piteously for some spirit to take pity on us, if we give them tobacco they will bless us with those

[1] A plant without a stem, presumably some root, used for warding off danger.

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THE HERUCKA DANCE

535 574 The *Heruckа* is a social dance and is frequently given when visitors from other tribes are present, presents being given on this occasion. Men and women take part in it and are generally dressed in their best clothes. A few customs that were noticed at a performance in 1908 might be mentioned here.

If a man drops anything during the dance he himself may not pick it up. Only a warrior who has been wounded has the right to do so. The object dropped is returned to the owner, who, however, must always give it to his sister or niece.

It is at times customary for a man to dress himself in rags and beg for food, etc. He generally represents himself as an extremely poor man and pictures his destitution in a manner best calculated to amuse everyone.

[525] Wagers of horses are very commonly made at this dance.

The dances indulged in are mainly victory dances and the songs [533] known as *Heruckа* songs are always victory songs. Many borrowed songs are sung at this dance.

A large drum is always used, around which sometimes as many as [534] 10 drummers sit. The drum consists of an ordinary tub over which skin has been tightly drawn. It is supported by two carved sticks, to which it is firmly attached, so that the bottom is about a foot from the ground. It is painted in the following manner: Two rather [531] narrow lines of paint across the center of the drum, one blue and the other green. The portion of the drum next to the yellow line is painted blue, and that next to the blue line red. No meanings for the colors were obtained.

WATIONAHE'ÈWÉ FEAST
(AFRAID-TO-EAT-GREENS FEAST)

241 785 262 Informant, member of Beaver clan: Just about roasting-ear month people would commence to fast and continue until the green corn is ripe enough to be eaten. They fast so that all the plants may strengthen the tribe.

The fast generally takes place in a special lodge, from under which all the grass has been cut, for the faster must not come in contact with anything that is green. When the fasting is over a feast is given at which all those present eat "greens" for the first time.

THE CAPTIVE'S DEATH DANCE

727 535 Before putting a captive to death it is customary to tie his arms behind him in such a manner that his hands have a little freedom. Then they put a gourd in his right hand and a lance in his left hand

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The War-bundle Feast of the Thunderbird Clan

(SECOND VERSION)

Informant, member of Thunderbird clan:[1] There were originally four warriors. The youngest one was the bravest and the most powerful. He claimed that his father was a Thunderbird and his mother a Night Spirit. He is the one who made the bundle about which we are going to speak.

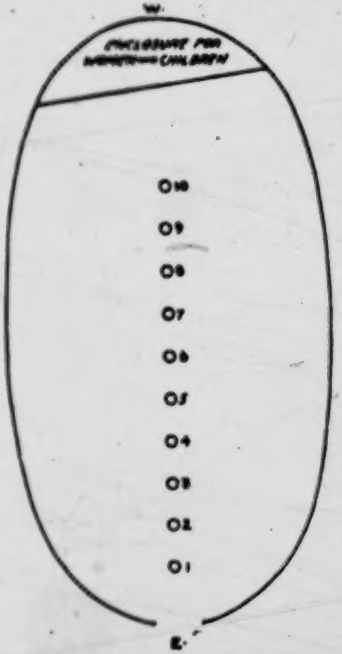

Fig. 38.—Plan of Thunderbird clan war-bundle feast. 1, Buckskin for earthmaker. 2, Buckskin for direct-giver. 3, Buckskin for thunderbirds. 4, Buckskin for night-spirits. 5, Buckskin for morning star. 6, Buckskin for sun. 7, Buckskin for moon. 8, Buckskin for water-spirit. 9, Buckskin for earth. 10, Buckskin for birds.

The lodge (fig. 38) is prepared by the nephews and the women relatives of the host, generally his nieces and wives. The invited guests arrive toward evening, while the women are still preparing the buckskins. These buckskins are to be made as perfectly white as possible. Only those women who have passed their climacteric are permitted to do this. As soon as the buckskins are prepared the kettles are put on the fire. The buckskins are taken by the host and marked with the specific symbols associated with the different spirits. (For the markings, see pls. 47, 48.) These buckskins are then tied to a stick. That for Earthmaker is attached to the stick with the head pointing upward; that for the Thunderbird has the stick and the head of the buckskin facing the west; that for the Night has the stick and head of the buckskin facing east; that for the Star also faces east, as do all the others not mentioned. When the sticks have been prepared and the buckskins attached to them, the latter are rolled up upon the sticks. Whosoever of the guests is the oldest feast-giver then arises and pours tobacco, first for the fire and then for all the other spirits. When they start the fire for the first time they use the old ceremonial fire sticks. With that the ceremony begins. When the old man is

[1] This is a generalized account.

2: Radin E-5 (1908-1913) 1915
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of these two types of arrangements quite difficult. There can be no question as to the existence of a twofold division of the tribe as far as marital regulations were concerned, nor as to the segregation of specific clans in definite villages. When on the warpath, the twofold division manifested itself in the arrangement of fire-places, so that the question to be resolved here is whether we can credit the statements that this twofold division expressed itself in the arrangement of the village, and, if it did, whether this was characteristic of the whole tribe or only of parts of the tribe. That this was true for part of the tribe, can be accepted. Whether it was true for the whole tribe, however, cannot be definitely answered until we know more of the Dhegiha and Tciwere. In the subsequent discussion of the clan, we will touch on this subject again.

The twofold organization is reflected in the arrangement of the fire-places when on the warpath, each division having two fire-places, whose location is determined by the direction in which the party is going. If they were going west, for instance, the two fire-places for the *waŋgeregi* would be on the south and the two for the *maŋegi* would be on the north side. On the other hand, when on the tribal move or hunting, no indication of the divisions exists.

As the basis of ceremonial organization, we find the twofold division present only once—at the Chief feast (*huŋk'wohq*), but as this feast is to all intents and purposes a feast given by the bird clans in general, there is really nothing surprising about its use. The name (*huŋk'wohq*) would seem to indicate that we are dealing simply with a feast of the Thunderbird clan, and this indeed may have been the case historically. *Huŋk'* to-day, however, is frequently used to indicate the *waŋgeregi* division.

As the basis of organization in a game the twofold division finds expression in ceremonial lacrosse. There the *waŋgeregi* are always pitted against the *maŋegi*. A well-known myth is associated with this arrangement, according to which the animal ancestors of the *waŋgeregi* and *maŋegi* decided their respective rank by playing a game where they were organized on this basis. The *waŋgeregi* won, and it is for this reason that the chiefs of the tribe have been selected from that division. The division of the

2: Radin E-5 (1908-1913) 1915
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seems occasionally to have been extended to three or four clans. Most informants gave these groups in such a manner that the "friendship" relation was not postulated between clans belonging to different divisions; although one individual postulated them just on this basis, i.e., Thunderbird—Bear, Warrior—Wolf, etc. There can, however, be no doubt that the prevalent arrangement is: Thunderbird—Warrior; Eagle—Pigeon; Bear—Wolf; Buffalo—Water-spirit; Elk—Deer; Snake—Fish. Most informants do not claim any pairing for the Snake, while some associate it in a threefold grouping with the Buffalo and Water-spirit. The four clans of the *waŋgereĝi* are generally united in a fourfold group of "friend," although some divide them into Thunderbird—Warrior and Eagle—Pigeon.

Under the term "friend clan" is included the idea of mutual service. This becomes especially marked on two occasions; first, when a member of one clan visits his "friend-clan," and second, when an injustice has been done a member of the "friend-clan." On the former occasion every possible privilege is extended to him, even to his occupying the seat and bed of the host. There is no indication of "wife borrowing," however. On the latter occasion, the "friend-clan" will seek to revenge the injustice just as if the wrong had been done one of its own members. The respect shown by one clan to its "friend-clan" is again apparent at the "naming" feast. There he may be called upon to give the dog names for an individual of the clan with which he is associated, and, at times, to lend one of his clan names to the latter.

The relation of "*hitcak'ɔ'ro*" or "friend-clan" is strictly analogous to that which exists between two individuals who are *hitcak'ɔ'ro* to each other. It is one of the characteristic traits of Siouan culture that two individuals often form a strong inextricable friendship. Not only are they always together, but the death of one on the warpath involves that of the other. The same intimate relationship seems to exist between an uncle (*hidek'*) and his nephews (*hitcɣeĝe*). There is, however, one fundamental difference between such relations as that existing between the *hidek'* and *hitcɣeĝe*, the members of the family group, and the members of the same clan, on the one hand, and the in-

5: McKern E-5 (1927) 1929
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114 people attend as a matter of courtesy, or to keep peace in the family. It was my good fortune to attend such a meeting, a war-bundle ceremony, in October, 1927. Mr. A. White, whose Indian name is *Tcus-tcu-he-de-ga* (Big Wave), figure 120, is custodian of the war-bundle of the Thunderbird clan of the Wisconsin Rapids band of Winnebago. Word came to me through his son-in-law, Mr. U. S. White of Milwaukee, that a war-bundle feast would be held shortly, and that I was specially invited to attend.

As Mr. White and his family also wished to make the trip, we drafted a Museum car into service and joined forces. In addition to Mr. White and his wife and two children, Mr. Alton Fisher was persuaded, without much difficulty, to join me in representing the Department of Anthropology.

We arrived at Wisconsin Rapids late at night, and were up early on the following morning and on our way to the site selected for the ceremony. Upon arriving at his home, we were courteously received by the custodian of the bundle, and privileged to meet his family and many others who were in the midst of preparations for the feast.

The regular war bundle ceremony of the Thunderbird clan is a feast and dance given in honor of various spirits, chiefly the Thunderbirds, who are the spiritual directors of war, and the Night Spirits. It is held in an oblong wigwam shaped like the medicine lodge of the Winnebago and neighboring Algonkin groups, figure 121, and similarly constructed of a frame-work of bent poles covered with birch bark or mats, or more recently with canvas or other cloth. Big Wave had directed the construction of the lodge for this particular ceremony in an area immediately adjoining his dwelling lodge, figure 122. The single door was placed at the end of the lodge, facing east.

The lodge was small, made so to accommodate the limited number expected to attend, and consequently it was decided to cook the feast over outside fires, an irregular, though not unusual procedure. Therefore, only a single fire was built in the lodge, centrally situated at the eastern end not more than three paces from the door. Since the fire was to be new, sacred fire, the ceremonial fire-making equipment from the war bundle was employed. This consisted of a flat, rectangular base of oak, nearly perforated in many places with charred drill holes, and a drilling element of softer wood. Big Wave himself officiated in the fire making, figure 123. Kneeling, he placed the basepiece between his knees, with tinder conveniently near. Then one end of the drill was fitted into one of the holes in the base, and the shaft was rapidly rotated between his hands. Soon smoke curled up from the point of friction. The bits of glowing wood dust so produced were quickly applied to the tinder and carefully blown to a small flame. Then light kindling was applied, followed by heavier sticks until the fire was be-

5: McKern E-5 (1927) 1929
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yond the need of further nursing. Standing alone above this altar, Big Wave then offered, in his native tongue, a prayer to be carried upward by the fire to Creator. In a low voice he thanked Creator who taught the use of fire to the Indians, that it might live with them forever and watch over them. He expressed satisfaction that new fire had been started on this occasion, so that all present might enjoy the benefits of life. He described the fire as an interpreter, conveying to the spirit world the prayers of men. He then sprinkled tobacco upon the fire, saying: "This tobacco I offer you (the spirits) that you may do that which I ask of you, that you may grant to all here, our wives and children, and all our relatives, good fortune and all the benefits of life. This prayer is for others who will also give tobacco."

Later, when the meeting was convened and the guests filed into the ceremonial lodge, many silently sprinkled tobacco on the fire, thereby sharing the benefit of this prayer. This tobacco sacrifice is called, filling the spirits' pipe.

As soon as the new fire was burning well, coals were removed therefrom with which to start the cooking fires outside the lodge, for the feast must be cooked over sacred fire. Two short poles were placed on either side of the fire, topped by a crosspiece from which the pots were suspended on chains. Water was boiled, with which all the pots were thoroughly washed. Then the meat (fowl, beef and pork) was prepared for cooking. The fowls had to be singed over the sacred fire. A definite number of equal portions were placed in each pot, since each participating family was to share the contents of a single pot which, therefore, must contain a portion for every member of the invited group.

While the war-bundle owner's helpers, the waiters, selected from his paternal nephews when possible, were preparing the feast, he himself entered the lodge, took down the war-bundle from where it hung on the north wall opposite the fire and spread it out on the ground immediately west of the fire. Although much of the contents of the bundle appeared to be very old, the cover-piece was of cloth. The bundle was unrolled and spread out upon this rectangular piece of goods. The inner wrapper was of matting. Upon this a variety of fetishes and elements of ceremonial equipment was displayed. These included various bird skins, reed whistles and an old fire drill set which had long been out of use due to the fact that the base piece was entirely covered with holes, without interval, and as deep as the thickness of the piece would permit.

Two beaded snake-skin fetishes were suspended from the top of a peeled stake set up between the bundle and the fire. Adjoining this a sharpened stick, later to be used as a meat fork in distributing the meat, was placed, the handle thrust into the ground. Two fine old war clubs from the bundle were also placed between fire and bundle, their handles thrust into the ground. Two bowls, one containing tobacco and the

5: McKern E-5 (1927) 1929
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796 from the sacred fire. When the pipe was well lit, the waiter carried
276 it to the next man, and so on, passing clockwise about the lodge. Each man puffed several times at the pipe before passing it on. The women
[52] were excluded from participating in this ceremony, as were the leader and his three musicians. The waiters did not actually participate in any part of the entire ceremony, other than in their official capacity.

Before the next song was started, the head waiter carefully cleaned out the pipe, refilled it and placed it again over the bundle. All the tobacco cleaned from the bowl was disposed of in the sacred fire.

This same procedure, from speech to pipe, was repeated four times, although each group of songs was different.

796 Two men were now selected, one representing that group of clans
615 comprising the upper world phratry, the other the lower world phratry.
264 They seated themselves in the center of the lodge with a wooden bowl between them. In this bowl were placed the two portions of meat from the pots suspended from the lodge ceiling. At a given signal, each began to devour his allotted share of the meat as rapidly as possible. The phratry whose side wins in this eating contest will have good luck when next it takes the warpath.

796 The leader then told the dream experience of the original bundle
787 holder and said a few words thanking all for their participation. One of the waiters then proceeded to replace the contents of the bundle, roll it up, tie it and place it against the wall just back of the leader.

796 It was now time for the war-bundle feast, which consisted solely of
574 meat boiled with a few beans. Each pot had been dedicated to a certain spirit or order of spirits, but since these were not materially present to do proper justice to the occasion, the honored guests had to represent them in receiving and disposing of the food. One pot was placed before each of these leaders, and the contents were distributed under his direction to the men of his party. Other meat was supplied for the women and children of the group which he represented. The chief honored guest received the pot dedicated to Creator. On such occasions, one must eat all that is set before him, since the food is consecrated.

574 It should be noted here that Mr. Fisher has certain marked tastes in
114 food. He is not particularly fond of meat of any kind, dislikes beef particularly and dislikes boiled beef the most of all. His predicament can well be imagined, therefore, when a large portion of boiled beef was placed before him with the understanding that none must be wasted. Fortunately, one may broadcast a call for outside help on such occasions without trespassing against the rules of the ceremony. Very piteously, then, did Fisher make his plea to me. Knowing that the night spirit dance with a vegetable feast was to follow, he promised to eat the greater share of the vegetables apportioned to us if I would agree to do double duty on the meat. Out of the kindness of my heart, and also because I prefer boiled beef to boiled dried squash, I agreed to do this. Nor did

5: McKern E-5 (1927) 1929
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I permit him to forget his bargain when the squash was served later in the day.

Big Wave did not participate in the feast, nor did he smoke ceremoniously or otherwise during the entire performance. During the feast he sang several songs without drum. These were his war-bundle songs, obtained in a dream by the original owner of the bundle and descending to his successors.

The bones from the feast were gathered up by the waiters and placed in a single vessel. Tobacco was added to the bones, and the vessel taken out to a place where no people were in view and where no dogs could molest the contents. This was a sacrifice to Disease Giver.

After the meat had been entirely consumed, the leader announced that they would now have night spirit dancing. An old bow and four arrows were brought out and planted in the floor to stand erect in a row just west of the fireplace, where the war-bundle had formerly been displayed. Big Wave appointed one to lead the dance. The dancers aligned themselves in single file on the south side of the lodge, facing west, and were led by the dance leader carrying the bow and arrows and blowing a reed whistle, followed by the other dancers. The singers began singing and the dancers circled several times about the lodge counter-clockwise. With short pauses between, several songs and dances were so executed. When the set of songs was finished, the bowl of tobacco dedicated to the use of the guests was then given by one of the waiters to the most honored guest. The head waiter lifted the stove shovel containing the remains of the burned cedar leaves and poured the contents in the fire. Then the singing was resumed and they danced once more about the fire, joyously.

When the singing stopped, the leader for this dance returned the whistle to Big Wave, and the latter, as soon as all were again seated, addressed his guests. He said that this was the way they worshipped the spirits of their fathers. He thanked those participating for their assistance in the singing and dancing and solicited their further help. So they should enjoy health, long life and success. Everyone responded with a series of confirmative "O's". The feast of boiled squash was now served. It was the duty of the waiters to eat any scraps left by the feasters, since food uneaten is considered an affront to the spirits to whom the food is dedicated.

The ceremonies described above were followed by a buffalo dance. It seems that the spirit of the buffalo was especially noted for his speed in running, and could imbue his devotees with his skill. Inasmuch as speed in running was of prime importance in primitive warfare, where the desired procedure was to come quickly upon the enemy, strike decisively and disappear from the scene, the buffalo dance is considered an altogether proper adjunct to the war-bundle ceremony, and regularly follows in.

6:Oestreich E-5 (ca. 1943) 1944
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CULTURAL CHANGE AMONG THE WISCONSIN WINNEBAGO

Nancy Oestreich

Introduction

121 178 Cultural change is one of the outstanding factors in the life of the Winnebago today. It is important to mention at the outset, however, that the following article does not purport to trace the long history of cultural change among the Winnebago, nor does it have any claim as a complete analysis; but, because of space limitations, it will serve merely as a passing observation of cultural change in a particular Indian group. [114] The study is based primarily on observation of one small group of Winnebago during a period of five weeks. None the less, these data seem to comprise a fairly, though far from completely representative sample with which to work.

101 121 The Indians observed were family groups from almost all of the Winnebago communities scattered throughout the central part of the state. Our group, consisting of some 45 families, was predominately one of Wisconsin Winnebago, but also included three Winnebago families from Nebraska and one family each of the Chippewa, Menomini and Potawatomi tribes. The presence of these minorities within the larger group of Wisconsin Winnebago offered an interesting study of inter-land and intra-tribal contrasts.

121 619 [659] [574] The Wisconsin Winnebago prefer to live more or less independently in their native territory, Wisconsin, rather than join their friends and relatives on the Winnebago reservation located, by a whim of the government, in Nebraska. There is, however, a constant exchange of visits between the two groups.

221 In Wisconsin many of the Winnebago earn a living in the winter by trapping for the fur market, and in the summer by following various Wisconsin crops. The harvesting begins in the spring with the strawberry season, and ends in the fall with the gathering of cranberries.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

Reminiscences of Childhood

We were three boys of whom I was the youngest and at night we slept together. In cold weather we fought as to who was to sleep in the middle, since whoever got that place was warm; for while those at either end used to pull the cover from each other, the one in the middle was always covered. Even after I grew up I always took the cover away from the particular person with whom I happened to be sleeping. I would always fold it under me, for it had become a habit with me to take the cover away from the other person whenever I slept on the outside.

We always ate out of one dish. At times we did not have enough food on hand and then I would always try to get enough by eating very fast. In this way I often succeeded in depriving the others of their proper portion. Sometimes, on the other hand, I would purposely eat slowly and then when the others were finished, I would say that I had not been given enough and so get some of their food. In this way I developed a habit, that I still have, of eating fast. Even after I grew up, whenever I ate with other people, I always finished sooner than they did.

Another habit acquired then was the ability to go without food for a whole day while traveling. I did not mind this in the least, for during my fasting I had grown accustomed to going without food for long periods of time.

In the summer, at the season when people pick berries, I used to go around visting, sometimes for a day, sometimes for a longer period. I would often receive

7:Radin E-8 (ca. 1912) 1926 NP12 Winnebago NP12

* 159 86 785 787 you will never be in need of anything. Fast for the food you are to receive. If you fast frequently enough for these things then some day when your children ask for food they will be able to obtain a piece of deer meat without difficulty; they may indeed be able to obtain a piece of moose meat. It lies within your power to prevent your children from ever going hungry.

* 159 86 593 [562] 776 Now again, my son, let me enjoin you. Do not abuse your wife. Women are sacred. If you make your wife suffer, then you will die in a short time. Our grandmother Earth is a woman, and in abusing your wife you are abusing her. Most certainly will you be abusing your grandmother if you act thus. Since after all it is she who is taking care of us, by your action you will be practically killing yourself.

*159 867 574 When you have your home, see to it that whoever enters your lodge obtain something to eat, no matter how little you yourself may have. Such food will be a source of death to you if withheld. If you are stingy about giving food, some one might kill you in consequence; some one may poison you. If you ever hear of a stranger passing through your country and you want to see him, prepare food for him and have him brought to you. In this manner [577] you will be doing good and it is always good to do good, it is said.

*159 867 888 If you see a helpless old person, help him if you have anything at all. If you happen to possess a home take him there, and feed him, for he may suddenly make uncomplimentary remarks about you.[18] You will be strengthened thereby. Or perhaps when he comes, he may bring with [978] him under his arms a medicine bundle, something he cher-

[574] [576] [18] It is considered exceedingly bad form for a guest to admire anything in the house he is visiting.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

§16. *Shows*

*159 About this time we went to the Sioux country on a visit. There were a number of us. While there I was
● [574] [431] adopted as a friend and given a pony. When I returned to my home I used to ride around on my pony. That fall a number of Winnebago were going to join a show
[541] and I decided to go along with them. I was a good dancer. We went to all the large cities of the country.
*159 273 With us there were two grass widows and after a while I used to go with one of them secretly. This woman used to drink beer. Soon I began to go with the other woman also. They both drank a good deal and often asked me to drink with them, but I always
[588] [837] refused. I finally married one of these women, although I continued frequenting the other one at the same time. We lived in a tipi. As I said, they both drank beer and gradually I got to drinking it too. Soon I drank a great deal and began to like it. I kept this a secret from my people and told the women to do the same. Finally, however, as I began drinking frequently, a friend of mine found out about it and then the two of us used to drink together. Then the owner of the show discovered that I was drinking. He thought a good deal of me, that my dancing was better than that of the others, and when he learned that

Comanche N06
Winnebago NP12 ●

Element	Occurrence																		
	Tsm	W-P	Dia	Cro	Ute	Ch 2	Ch 1	Ara	Kio	Oma	Kio	Ki-A	Ha	Ch 3	Wis	Ch 4	Ch 5	Ch 6	Wis
239. Feast follows meeting		+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
240. Aligned between leader and door starting at west: Bible		−	+	−	−	−	−	•−	−	−	−	−	−	−	+	−	−	−	−
241. Staff, rattle, and feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
242. Whistle	+	−	+	+	+	+	+	+	+	+	+	+	+	+	−	+	+	+	+
243. "Chief peyote"	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
244. Crescent of earth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
245. Crescent of ash	+	+	+	+	+	+	+	−	+	+	+	+	+	+		+	+	+	+
246. Fire	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
247. Fire stick	+	+	+	+	+	+		+	+	+	+	+	+	+	−	+	+	+	+
248. Water	+	+	+	+	+	+	+	+	+	+	+	+	+	+	−	+	+	+	+
249. Person blessing water	+	+	+	+	+	+	+	+	+	+	+	+	+	+	−	+	+	+	+
250. Peyote breakfast	+	+	+	+	+	+	+	+	+	+	+	+	+	+	−	+	+	+	+
251. Beliefs connected with peyotism: belief in a Great God (Great Spirit)	+	+	+	+	+	+	+	+	−	+	+	+	+	+	•+	+	+	+	+
252. Belief in spirit forces subservient to the Great God	+		+		(−)	+	+	+	+			+	+	+	+	+			
253. Peyote is a spirit force chosen to guide the Indians	+	+	+	+	+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+
254. Peyote's function is medicinal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	•+	+	+	+	+
255. Peyote's function is particularly ethical-religious	+	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+	+	+
256. Peyote's doctrines can be understood only through peyote intoxication	+	+	+	+	+	(+)	+	+	+	+	+	+	+	+	+	+	+	+	+
257. Ultimate goal of intoxication is enlightenment and physical betterment	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
258. Individual can be helped by concerted prayer	+	+	+	+	−	+	+	+	+	+	+	+	+	+	+	+	+	+	+
259. Individual must attain purity before approaching spirit forces	+	+	+	+	+		+	+	+	+	+	+	+	+	+	+	+	+	+
260. An important function of peyote meeting is to purify	+	+	+	+	(+)	•+	+	+	+	+	+	+	+	+	+	+	+	+	+
261. Modifications permitted by new revelations	+		+				−	+							+				
262. Approach to spirit forces should be humble	+	+	•+	+	+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+
263. Concept of the Peyote road as ethical-religious	+	+	•+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
264. Identification of the Peyote road with the Creator's road		+	•+	−		−	+	+	+	+	+	+	+	+	+	+	+	+	+
265. Identification of the Peyote road with Jesus' road		+	•+	+	•+	−	−	+	+	+	+	+	+	+	+	+	+	+	+
265a. (See note)																			

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